1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

built the residential houses of the people belonging to the clean castes or to the Muslim community. The house of the Deshmukh, or the village headman, is the very first house and stands a little to the right of the unmetalled road that joins the main road to the village. It has a very high compound wall made of locally available stone and looks more like a small fort than a dwelling-house. In the main section of the village that sprawls to both sides of the main road it is difficult to discern any clear and systematic caste 'quarters' in which only members of one caste live. There is an unmistakable tendency among some castes, as for instance the Sakali (washermen), the Vaddar (stone-workers), the Golla (shepherds) and the Kummari (potters), to occupy houses in compact blocks on contiguous patches of land, but in close proximity are situated the houses of people belonging to other communities. In no sense can the individual clean castes be said to live in separate colonies, nor is any one caste in exclusive possession of any clearly marked out area. In many cases people live outside their own caste 'blocks'. The houses of the clean castes are built so close together that it is clear that considerations of caste distinction do not materially affect their choice of sites for the construction of houses. A Hindu may live in the immediate neighbourhood of Muslims, and often people belonging to quite different castes are one another's neighbours. It is probable that in the beginning the different castes marked out different blocks for themselves on the proposed site for the settlement. People coming later to the village either found a place to construct their houses in their caste block or had to choose a plot elsewhere. However, there are some communities which live in separate colonies or *wada*. To the east, a narrow strip of land separates the main settlement from the *Mala-wada*, or the colony of the Mala untouchables. Further east, and separated from the houses of the Malas by another narrow strip of land, is the colony of the Madigas. Distinct from both these groups, and situated to the north-east of the main village, there is a small colony of Erkala hunters, whose small circular huts stand out in marked contrast to the houses in the rest of the village.

It has already been pointed out that there is a school, a dispensary, a post office and a police station in the village. The school is at present ill-housed; it has five classes meeting in two small rooms and only two masters, who teach both Urdu and Telugu as well as the other subjects of the primary school curriculum.

THE SETTING

871 Children of all communities now go to school, and the old prejudice against admitting untouchable students is dying out. In recent years some Mala and Madiga boys joined the school, but most of them attended only in name, playing truant so consistently that they derived little benefit and eventually stopped going altogether. The school is ill-equipped, having some miserable-looking furniture, a few charts and maps and the inevitable blackboard. The master still wields his stick, and among other reasons this explains perhaps the lack of enthusiasm on the part of the lower-class children and their parents for the school.

743 The dispensary is housed in a small room and its adjoining
757 verandah. The rest of the building is used as living-quarters by the Medical Officer. This small dispensary was started by one of the Jagirdars, and has had a succession of Medical Officers who had no qualifications for the job. The present incumbent too is not properly qualified, for he is not even a medical licenciate. He is paid Rs. 45 per month and is supplied with a small quantity of drugs by the Medical Department of the Hyderabad Government.

[177] As a result of contact with the cities, the villagers have developed a great liking for injections, expecting them to work like magic and provide quick and certain cure for all ailments. The Medical Officer, although he is not authorized to give injections, does so in the course of his limited private practice. People go to the dispensary only for the treatment of common ailments, such as scabies, cough and malaria. For want of proper equipment and a qualified medical practitioner, the dispensary at Shamirpet has very few patients. In addition to the allopathic dispensary there are several elderly people in the village who administer herbal preparations according to Indian indigenous systems of medicine.

755 Magic and divination are also employed to a considerable extent by all sections of the people. 'Where herbs and medicines do not work, proper chants and spells do not fail us', the people often say. Indeed, for certain categories of disease and difficulties recourse
757 to divination is often regarded as the only proper remedy. It must be added that increased contact with the cities and the influence of education have greatly enhanced the value of modern medicine in the eyes of the people. There is now practically no prejudice against vaccination, although some people are still afraid of plague and cholera inoculations because they cause pain and fever. A minority of the villagers take advantage of the qualified doctors

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other factors, particularly her caste, landownership and wealth, age, distinctive personality traits, and relationship to persons holding a government or village office. But within the same caste, income-group and age-group, the position of a woman will definitely be inferior to that of a man.

Education is now regarded as important, because it provides 'the key to' the understanding of the 'wide world' and equips one better to assert one's rights and claim one's due from officials and the cunning townspeople. It is easier for educated people to get government jobs. It is generally believed that they can contact and influence government officers much better than their illiterate counterparts in the village. However, most of the 'educated' people in the village had just four years of schooling in village schools. No one has so far had any higher education. At the time of our investigations four boys from the village were studying in secondary schools in the city, and they are the first people in the village to learn the English language. Economic benefits and gain in social prestige derived through modern education have made it a mark of respectability, and it is expected that in the near future a larger number of village boys will attend secondary schools in Secundrabad and Hyderabad.

Although there is considerable prejudice and scepticism among the village people regarding city ways and other urban traits of culture, in general it may be said that the village-folk acknowledge the importance and superiority of the townspeople. Those who have urban contacts seek to distinguish themselves from the ordinary village folk in their dress, manner of speech, food and recreations. Imitation of urban ways in the last decade and a half has come to be recognized as a distinguishing feature of respectable elements of the village population.

Introduction of democratic government in Hyderabad after the Police Action, has brought about a sudden burst of activity by a multitude of political parties in the rural areas of the State. Politics and elections appear to the people to be a sort of game, and they have not yet realized their deeper and wider implications. Affiliation with political parties provides an outlet to those who are ambitious and seek recognition of their importance.

Social status conferred on an individual by the caste system must be classified as 'ascribed status'. It is still a vital factor of status differentiation in the community, but the other factors leave

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government is indulging them; and for vote-getting the political parties are spoiling them. If things go on like this, in the future these low castes will want to marry our daughters and sisters,' remarked a Reddi agriculturist. Those standing nearby nodded their assent. The above remark is illustrative of the general attitude of 'responsible' persons in the higher castes.

EDUCATED VERSUS UNEDUCATED

Adverse comments are frequently heard from the educated and uneducated people against each other. The uneducated especially have some stereotypes regarding the educated; and the latter often express derogatory opinions about the illiterate members of the community.

Remarks echoing the following opinions and sentiments are commonly heard from the uneducated people: 'What use is education to us? After four years at the school all that our children learn is to hold a pen in their hands. What we really want them to learn is the holding of the plough firmly.' 'By learning to read a couple of books at the school the youngsters begin to think that they have in their skulls all the knowledge and learning in the world. They scoff at their parents, belittle the experience of the elders, and seem to think no end of themselves. Realities of life soon teach them a lesson. Sooner or later they repent and fall at the feet of the elders.' 'Everyone says, "Send your children to school; uneducated people are like animals; education makes them human beings." But what do we get out of education? Boys learn to read and write, but they forget the traditional ways. They do not want to cultivate the family land, and are ashamed of their traditional profession. They all want jobs in the city. If things go on like this what will be the future of the community?' 'The educated people excel each other in tall talk and boasting. They will drink, gamble and intrigue. There is nothing else that they can do.' 'What service do the educated people render to the community? They instigate simple illiterate people to quarrel, and later exploit the situation to their own advantage.' 'We village people are simple. Education makes us crooked.' In substance the average attitude boils down to this: education shakes a person's belief in the traditional ways and creates in turn new desires and ambitions; these factors operating simultaneously make the educated persons misfits in the community.

On the other hand, the educated people think: 'The illiterate

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villagers are simple, superstitious and stupid. They believe anyone. Conditions in the village will never improve so long as they dominate the scene.' 'Without education a man is like a beast.' 'As you goad a bullock, you can goad an uneducated villager.' 'Why do petty government officers harass us so much? Only because we are illiterate.'

It may be pointed out here that so far the educated section consists only of people who have attended primary or secondary village schools for four to six years. The number of these people does not exceed eighty, and from among them also many have virtually relapsed into illiteracy. With the exception of some government officials who are not a permanent part of the village population, none has so far had the advantage of modern scientific education in one of the better schools of the city, although at the time of our investigations some half a dozen boys from the village were attending higher schools. It is interesting to note that persons having education in rural vernacular schools have the same fear, suspicion and general sentiments regarding those who have modern or 'English education', as the illiterate section of the population has about those who have a background of village education. Notwithstanding the popular prejudice against education of both types, its economic advantages as well as prestige value are now generally recognized. With the gradual improvement in the standards and practices of the schools more parents are now anxious to enrol their children there. Fears still persist, however, and people urge that, besides imparting literacy, the school should also equip them better for earning their livelihood.

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URBAN VERSUS RURAL

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The general pattern of comment regarding urban and urbanized people is the same as that of the comment of the uneducated about the educated. In the context of urbanization, or even in that of the adoption of some urban traits, supplementary opinions are often added. 'We villagers are simple-hearted; but the town people are crafty, calculating and self-centred.' 'When the relations from the city come to stay with us we receive them well, and give them the choicest share in everything. But when we happen to go to them they have difficulty even in recognizing us. And they treat us as if we were an unwelcome burden on them.' 'Never trust a town-dweller, for he never distinguishes between

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

the law courts in the city. Now and then State officials visited the village on tour. In the second half of the Jagir period these administrative contacts increased very considerably. At the same time the urban contacts of a section of the village population also grew gradually. These included visiting relations and friends in the city, receiving relations and friends from the city, occasional excursions for shopping in the large city stores and markets as well as for sight-seeing, temporary stay of a short or long duration for work in the city, and finally being in everyday touch with officials resident in the village, who were regarded as an urban element in the village population. Increased contacts with the towns and cities were greatly facilitated by the construction of the metalled road joining Hyderabad with the district headquarters of Karimnagar in the interior of the State. This road touches Shamirpet. With the introduction of bicycles and buses frequent and regular contacts with the urban areas were made possible. The progress of education has been rather slow. In the early-Jagir days only a few children belonging to the higher castes, and also to the upper level families, received any schooling. Even this was confined to a bare acquaintance with three R's. With the opening of a school in the village education was placed within the reach of a much larger section and even some untouchable children started attending the school. Some ambitious parents sent their children to the higher schools in the city where they could learn English. Books, periodicals and newspapers which occasionally found their way into the village conveyed to the people 'strange truths regarding the wide world through the medium of the printed word'. The State administration initiated some of its welfare and nation-building activities in the countryside. Agriculture, Veterinary and Animal Husbandry, Medical and Public Health, and Co-operation and Rural Development departments of the State started functioning in the rural areas. Their representatives and propagandists brought some new ideas and techniques to the village. The villagers saw their demonstrations, heard their talks, and were at times even coaxed into doing things in the new ways. This was indeed novel to them. In the earlier period government had only collected land revenue, heard some of their disputes, tried cases arising out of breaches of law, and occasionally forced them to provide practically free labour and 'presents' for touring government officials, but had never interfered with their agricultural

178 369 [491] 178 871 [204] 178 654

692 The Village Panchayat Courts were for a group of villages with powers to try cases upto Rs. 200/- without legal practitioners. The Court Members were elected by all adult residents in the village. The number of members varied from 5 to 12 and each member held office for 3 years.

311 Forest Panchayats were elected by the cattle-owners of the village and then the Panchayat elected its President. The Forest Panchayats were allowed to levy fees for grazing and fuel collection, and then they were vested with certain statutory powers. They were under the control of the Revenue Department.

312 Besides these, there were Irrigation Panchayats elected by all landholders of the village who got water from the sluice. These were under the control of the Revenue Dapartment.

871 ● Then there were the Village Panchayat Schools. Each village with a population of 500 or more could, on application, have a grant of Rs. 180/- for a school-teacher and an initial grant of Rs. 80/- to start a school in the Panchayat area. There were about 800 Panchayat Schools in Madras by about 1928.

642 Last, but not the least, was the jurisdiction of the Panchayat in its present constitutional set up. The Statute in force did not allow the Village Panchayats any control over the Panchayat Court or Irrigation Panchayat or Forest Panchayat, wherever they existed, though Panchayat Schools alone were entrusted to Village Panchayats wherever they existed. These are discussed in latter sections of this chapter.

B. **Finance**: (Table No, 19)

651 **Local Fund Cess**: This was the main source of income to Panchayats in Madras as everywhere else. It was usually 1/6th of the total local fund cess of the Local Boards, soon after the abolition of the Taluk Boards in 1934, it was increased to 1/5th of the District Board Cess. But, the grant of the local fund cess to Panchayats was not based on any rational principle of local finance. In fact, the proportion, each Panchayat got, bore no relation to population, prosperity, poverty or administrative requirements. While a Panchayat situated in an irrigated area got local fund cess as its share, in proportion to the larger land revenue collected from the village. Panchayats existing in the dry areas got positively less local fund cess, in view of the lesser land revenue collected therein.

26: Rao E-5 (1946-7) 1954 AW1 India Telugu AN17

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Section II: Schools in Madras Panchayats

PART I

Administrative and Legislative Position on the Eve of the Enquiry

871/651 At the time when the reformers of Local Self-Government became busy with the revival of the age old village Panchayat, Village Unions were first started wherever the village Rate Schools were first existing. The maximum distance from the school to the Union periphery was never more than two or three miles. House tax was legalised and collected only in places where schools existed. But in course of time, the system went out of vogue and the schools fell into abeyance, as the rural communities for whose sake they were intended did not evince much interest in their development. Huge arrears of house tax were left uncollected, the teachers unpaid and the system died a natural death. By 1870, only 101 schools were found working out of the original 271, which were started. Elementary education, it was realised, could not be maintained by collection of voluntary rates, and a regular compulsory cess was thought of. Though the original idea of instituting such a compulsory cess was there from 1859, it was postponed to 1868, due to the lack of support of Sir Charles Trevelyan in the earlier years. It was only when the necessity of supplementing the Imperial Revenues with local taxes was found inevitable, it was resorted to. But even this did not find favour with the villagers and had to be ultimately abandoned by 1873–74.

871 It was with the revival of Panchayats in 1920 by legislation, that fresh stimulus was given to the Panchayat Schools too. About 1,300 village schools were established in the period between 1920 to 1930 and half of them had their own buildings. The inspecting staff of the District Board was consulting the Panchayats for making the necessary recommendations everytime and for sanctioning of grants.

The starting and promotion of Panchayat Schools became thus so accomplished a factor in Local Government that by 1945 in every part of the Province there were several Panchayat Schools established and found working as below :

Panchayat Schools in Madras. (1938–44)

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Year	No. of Schools Provided	No. of Schools that Worked	No. of Teachers Employed	No. of Pupils
1938–39	1512	1463	1983	70899
1939–40	1512	1471	2037	72975
1940–41	1512	1455	2033	73790
1941–42	1512	...	1970	70265
1942–43	1512	1492	1893	75517
1943–44	...	...	...	...
1944–45	1512	1380	1950	70247

(Figures for 1941–42 and 1943–44 were not fully available).

Since the beginning of the war, the number of the Panchayat Schools remained steady and stationary. One of the reasons responsible for their slow growth was the poverty and reluctance of most of the villagers to provide buildings for the schools at their own cost. While the grant from the District Boards was very inadequate, the capacity to raise their own resources was not everywhere happy.

In Kurnool and Bellary, Districts, the Panchayat Schools were not so prominent or popular as in the Circars.

PART II

Actual conditions as revealed by the survey.

All the Panchayat Schools selected for enquiry were from Minor Panchayats. Conditions were found to be very unsatisfactory and unattractive for teachers to come and work in these schools. Presidents of the Panchayat Boards were very often to appoint and dismiss the teachers for unsatisfactory work. The teachers went and joined other schools suppressing their previous records. All this was done very often without the necessary permission of the District Educational Officer.

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Condition in selected Panchayat Schools in Madras. (1946)

Place	District	Established in	No. of Teachers	Salary p. m,	D. A. p. m.	Number of Pupils	Working Hours		Government Grant per annum
							a. m.	p. m.	
				Rs.	Rs.				R. s,
Avidi	East Godavari	1930	2	15	10	50	7-30—10-30	2-5	60
Doddampeta	"	1925	4	**	**	80	-do-	-do-	***
Kothavalasa	Vizagapatam	1927	2	16	17	53	7-10	2-5	900
" Dabalu	do.	1931	3	17	16	60	-do-	-do-	826
Itempudi	West Godavari	1928	2	17	16	118	-do-	-do-	900
Inaparru	do.	1928	3	22	16	90	-do-	-do-	826
Vemavaram	do.	1928	2	17 + 8	26	88 60	-do-	-do-	***
Gorantala	Anantpur	1928	1	12	16	50	-do-	-do-	***
Lepakshi	do.	1933	1	15	18	80	-do-	-do-	***
Gudur	Kistna	1928	1	12	16	60	-do-	-do-	***

**** — Details not available

26: Rao E-5 (1946-7) 1954
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In East Godavari the Panchayat school for instance at Avidi was started in 1930 by an order of the Registrar General of Panchayats at that time. It was providing instruction upto vernacular 5th standard. The Panchayat provided the school with an independent building of its own in 1934. The pay of the teacher was met with from the grant of the Inspector of Local Boards i. e. yearly Rs. 60 and the additional expenditure being met with from the funds of the Panchayat. Due to financial disability of the Panchayat, the running of the school was also very unsatisfactory. The teacher was getting Rs. 15/- p. m. His appointment, promotion, suspension or dismissal were all entirely at the mercy of Panchayat subject to the control of the District Educational Officer. The usual working of the school was from 7-30 to 10-30 a. m. and 2-0 to 5-0 p. m. Doddampeta Panchayat School in the same district was reported to be working very satisfactorily, but the lack of sufficient co-operation did not make it possible for conducting actual investigation into the working of this school. In West Godavari two Panchayat Schools were chosen for survey, one known for its efficiency and the other known for its unsatisfactory management i. e. Inaparru and Itempudi respectively.

In Inaparru, the Panchayat School was happy under the management of the Panchayat Board which looked to its efficient working. It had 3 teachers. The school was getting a grant of Rs. 826/- and the scales of pay of the teachers were for 2nd grade, basic Rs. 22/- plus Rs. 16/- D. A. and for higher grade, basic Rs. 17/- plus Rs. 8/- plus Rs. 16/- D. A. All the teachers were senior ones and were eager to serve the school without leaving it, in spite of the low remuneration compared with that given by the District Board Schools. This was because of the smooth relations existing between the Board and the School. There were about 88 boys and girls. The average attendance was about 60.

The grant of the teacher's pay from the Inspector of Local Boards was received only once in a year, but, the Panchayat Board paid its teachers regularly, granted them casual leaves of 15 days in a year and in addition to giving them whatever other meagre facilities it could give.

Here the teachers feel that if their scales of pay were revised and they were paid the same scales as those of the District Board they would have better incentive to work.

The working hours were from 7 to 10 a. m. and 2 to 5 p. m. The school was closed in agricultural season and worked in summer instead, to avoid greater absence of children of the cultivators. The

871 Panchayat Schools were never properly inspected either by the
875 District Board or by the Governments' Inspectors.

The school in Itempudi presented a wide contrast to that in Inaparru. Here the school was started about 15 years ago and 3 teachers were found to be working. A free site was given by the villagers to construct a building for the school, but, as the proposed building had not materialised so far, the school was situated in a rented building.

[658] The grant from the Inspector of Local Boards was Rs. 900 per annum for the running of the Panchayat School, and the pay scale of the teachers was Rs. 17 basic plus Rs. 16 D. A per month. The strength of the school, both boys and girls including, came to 90. The school worked from 7 to 10 a. m. and 2 to 5 p. m.

The Panchayat Board appointed the teachers, gave them furniture, buildings, contingencies towards stationery, supervised the school attendance and checked the school teachers' work.

But the school teachers were in general a most dissatisfied lot. For grant of leave, the permission of the Dy. Inspector, District Educational Officer and Inspector of Local Board was required, with the ultimate result of their not getting it, or getting it long after they required it. Hence the teachers demanded leave rules, provident fund facilities, annual or biennial increments, introduction of service registers, promotions, transfers, pension and provincialization of their services, instead of keeping them at the mercy of the Panchayat Boards, which were very often hot beds of party strife and corruption. Another difficulty was they did not get even that inadequate and miserable pay for five to six months. It was becoming very difficult for them to pull on for such long intervals without any aid from the Panchayat. The Panchayat was too poor to advance them with funds till they got the grant from the Inspector of Local Boards.

Itempudi Panchayat School was thus an example of the unsatisfactory type of Panchayat School management, which never thought of the prospects and happiness of the teachers who worked for the social well-being of the village community.

~~871~~ Similarly such good and bad examples of Panchayat Schools were to be found in every district. In Vizagapatam, Kothavalasa Panchayat was running an efficient Panchayat Board School. Govada which was having an elementary school was enthusiastic enough to start a high school.

In Kothavalasa the first Panchayat School was started in 1927, the second in 1928, the third and the fourth in 1930, and another

in 1931 at Dabalu hamlet in the Panchayat. Another was started in Chipuruvalasa another hamlet but that was subsequently abolished by the District Board due to its inferior working. In Chipuruvalasa School there were two teachers and 42 boys and girls. In Kothavalasa, there were two teachers and the strength of the school was 53. In Kothavalasa, strength of the Dabalu school was 118, while the number of the teachers was 3 and another was to be appointed. In Watti another hamlet it was a single teacher school with a strength of 35. 871

While thus Kothavalasa Panchayat proper was running two schools, the suburbs were having 2 each at a distance of only 3 miles. Independent school building was provided for only one school at Dabalu, while the other school was kept in a rented building.

The scale of pay for the teachers was Rs. 15 plus Rs. 16 D. A. There were no rules for leave, promotion, increment or pension. The teachers could be appointed as well as dismissed by the Panchayat, subject, of course, to the approval of the District Educational Officer. The school teacher could go in appeal in case injustice was done to him by the Panchayat. 871 875

The working hours of the school were the same here as in other Panchayat Schools, 7–10 a. m. and 2-5 p. m.

In Gorantala originally there were two Panchayat Schools, one at Gummaigari Palli and the other at Singireddi Palli. The school at Singireddi Palli was closed due to the want of a teacher, because the scale of pay in force was only Rs. 12 plus Rs. 16 D. A. Though the President and members of the Panchayat supervised the working of the school from time to time, as no incentive was ever provided for the teachers, they usually got disgusted soon, and went out in search of better jobs.

Lepakshi Panchayat near Hindupur in Anantpur had a Panchayat School since 1933. Since the pay of the teacher was only Rs. 15 plus Rs. 18 D. A. three teachers already changed hands and nobody was prepared to work on the low remuneration offered, though the Panchayat paid for its contingencies, furniture and stationary.

PART III

Observations

The institution of Panchayat School had everything in it to commend, but in actual practice there were several snags which should be removed if it is to work properly. 871

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895 Some Panchayat Schools had nice school buildings in addition to grants for contingencies from the Panchayats, District Board or the State Government. Sometimes the contributions were from the enthusiastic public. But there were still many bad specimens. The poor salary scales of the Panchayat school teachers cast a great slur against them. They were a most neglected lot. In the majority of cases, they were entirely at the mercy of the Panchayats, had no service or even leave regulations, no facilities of provident fund or pension. Sometimes even the poor salary of Rs. 15 p. m. was not paid for months, till the grant from the Inspector of Local Board came to their rescue for paying them. The State Government so far did nothing to regulate the sanction of the grants in time to obviate this distress. Under such cold and distressingly discouraging circumstances, it was a miracle that the institution of the Panchayat School still survived. Its survival appeared to be in no small measure due to the public spiritedness and sense of local patriotism of the village school teachers, though in some cases, it was also due to their sense of despair or a sense of their utter helplessness.

The Panchayat Schools had several advantages in the sense that teachers and the taught knew each other intimately, the parents of the children as well as the Panchayat members would be looking to the progress of the children from time to time. But, if the Institution was to survive honourably, something should be done to improve the lot of the teachers by paying them decently and enabling them to live decent and honourable lives with a sense of security, self-respect and integrity.

31: Slater S-5 (1916-1917) 1918 AWI India
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871 *Education.*—A day school has recently been started with 40 on the roll, 25 average attendance. Most of the pupils come from other [212] villages. Three adults are able to read the vernacular. Eight can write their signatures. The karnam alone can read and write well. About five or six have learned to read and write but have lost the [191] ability latterly. No one knows English.

There are about 50 or 60 books, all in Telugu. Of these about 214 seven or eight relate to the Hindu Law and to village administration. The rest relate to the Puranas.

624 *Village administration.*—There is no panchayat.

There is a monigar and a karnam and two talaiyaris. The karnam keeps the accounts of the village, and the monigar is the village magistrate and collects the kist. The talaiyaris are the servants attached to the village. There is no sanitary administration.

625 The nearest Police station is situated at a distance of 12 miles in Sodam, which station was formerly at Kandur.

In recent years there has been practically no crime. About five years ago there was a murder, never detected.

691 For the present there is only one case belonging to this village pending judgment at the Sessions Court, Chittoor. This is about a land dispute.

Ordinarily disputes are settled here in the presence of the monigar, karnam, and some leading men of the village.

178 *History and prospects.*—There has been economic deterioration due to the scarcity of rains and the consequent failure of crops. The ryots have been impoverished and consequently obliged to get into the clutches of creditors.

For the present there does not seem to be scope for economic improvement. The tanks are all getting silted up. The bunds are getting decreased in height. Recently one bund burst. The persons concerned are very poor to bear the cost of repairs. But if the repairs are executed then there might be some improvement and the area of irrigated lands might be extended.

437 More wells could be sunk with advantage. They are not sunk owing to lack of funds with the ryots. People sell land owing to the fact that by doing so only they can support their families and themselves. Land is bought by well-to-do persons as a sort of investment and also because it is sometimes had at a price lower than its right worth.

167 In recent years there has been no emigration at all. But about ten years ago two persons of Yekili caste emigrated to Natal. They have not since returned. Their emigration was due to their failure to get a living here.

Such movements have generally no visible effect on the life of the village.

325 Another interesting point is that smelting ovens are seen all round the village in a state of ruin. It seems that formerly (about thirty or forty years ago) iron ore found all round the village was smelted here locally, and that this was sufficient for the local demand. But now no such practice exists. However iron is still found in the shape of filings in large or small quantities round about. Moreover this iron is held to be of good quality. More detailed information can be had from the North Arcot District Manual, wherein it is mentioned.

31: Slater S-5 (1916-1917) 1918 AWI India
Telugu AWI 7

426 Money is lent at about 9½ per cent interest per annum. The registered capital is a little over a thousand rupees. There are forty-six members. There is a Secretary, a President, and a Treasurer, all honorary posts.

435 Dry land sells at from Rs. 100 to Rs. 150 per acre; wet land from Rs. 400 to Rs. 800. There has been a rise in prices owing to the increased demands for land and insufficient supply.

426 Under the Mysore Agricultural Loans Act loans nearly to the extent of Rs. 1,200 have been taken up at 4 per cent interest per annum from the Mysore Government.

796 *Festivals.*—A great festival is held at irregular intervals in honour of the goddess Gangamma, the tutelary goddess of the village and its fields and crops. There was a celebration in 1911, and another, prompted by a succession of bad seasons, in 1917. This last was celebrated from the 22nd to the 29th of April. The inhabitants of sixteen villages took part, every family making some contribution, and some 10,000 people congregated in Gownipalli. An image of the goddess is made of rice-flour, copying the silver image in Punganur. It shows only the neck and head, [782] wearing a lofty head-dress. Before this image some 2,000 victims are sacrificed. The first sacrifice is that of a male buffalo; this takes place at midnight, and is followed by that of two or three goats. In the following morning 21 buffaloes are sacrificed. Throughout the festival there is great rejoicing and weird dancing at night, with *kolattam*, short sticks held in the hands and beaten together. Finally the goddess is carried in procession, with drums and cymbals, to the water and thrown in, and there she dissolves. This year there have been good crops and all the tanks are full. [782] The animals sacrificed, in addition to male buffaloes and goats, are rams and cocks. The Brahmans take no part in this festival. The village officers make money out of it, the patel may get Rs. 30 or Rs. 40.

164 *Sanitary condition.*—Malaria is always prevalent. The water for drinking purposes is bad and the village is situated in a low marshy place. Two years ago the village suffered from cholera. There were about fifty deaths. It is free from plague. This year (1916) there was an attack of small-pox, with some deaths. In disease 759 people get themselves treated by native doctors. The nearest [743] hospital is at Srinivaspur, but no advantage is taken of it, as they regard it as most unsatisfactory.

352 All kinds of filth and dirt are allowed to accumulate in the courtyards of the houses. Cattle are housed there only and people sleep near these places. This is to a great extent minimized among the Brahmans.

592 No infant marriages are allowed in Mysore. The bride must be at least eight years old and the bridegroom sixteen years.
[562] All Muhammadans observe purdah.

312 Water for drinking purposes is found in abundance. All the Brahmans drink water got out of wells in their backyards. Others drink out of a well about half a furlong from the village and out of the stream aforesaid. Almost all the water is fresh. But it has a tendency to bring on malaria.

● 871 *Education.*—There is one school, but the accommodation is insufficient. The classes, about seven in number, are held in two

871 rooms. The school buildings have been erected at the cost of the villagers. Efforts are being made to provide more accommodation. The school trains pupils for the Kanarese Lower Secondary Examination and instruction is given in Kanarese. Now efforts are being made to open classes in English and also to open a school exclusively for girls. There are about fifty boys in attendance and about fifty girls. School is held from 6-30 to 10-30 in the morning and from 2 to 6 in the evening. No time is allowed for play at all. Instruction is in Kanarese, although the language the people speak is Telugu.

[191] The number of persons who know how to read the vernacular is 131; fifteen or sixteen can read and write English.

[213] There are about thirty or forty books almost all in Sanskrit and Kanarese.

A night school has recently been opened. It has twenty on the rolls, mostly adults. Average attendance five.

623 *Village administration.*—There is a panchayat composed of five members. The main work of the panchayat lies in the field of village improvement in the different branches of education, sanitation, etc.

624 There is a patel and a shanbhog. The shanbhog's duty lies in keeping the village accounts. The patel is concerned with the general oversight of the village and the collection of revenue. There are four servants, two for police purposes and the two others concerned in the collection of revenue.

364 *Sanitary administration.*—The panchayat is concerned with the sanitary administration of the village. The panchayat holds meetings when occasion arises and takes steps to improve the sanitation of the village. Every Monday each family supplies half a day's labour, compoundable by a money payment of an anna. This does what is needful for the sanitation of the village. The panchayat exercises a general oversight in these matters. The Sanitary Inspector and the District Health and Sanitary Officer inspect the village often.

625 There is a police sub-station with a daffadar and five police constables. During nights, three other men watch the village; their services are purely voluntary and unpaid.

624 The higher authorities are the Amildar, Assistant Commissioner, and the Deputy Commissioner. The Amildar is the only official with whom there is contact at all often. The others visit the village about once or twice in a year. There is a resident shaikdar or revenue inspector.

674 *Crime.*—There have been practically no crimes punishable with capital punishment hitherto. Whatever crime there has been consists only of burglaries and minor thefts. These too are rare. For the past six years there has been only one burglary (in 1916); valuables were lost to the value of Rs. 150.

691 No villagers are engaged in litigation. Almost all civil disputes are decided in the village itself by the panchayat.

178 *History and prospects.*—There has been economic deterioration due to the scarcity of rains and the consequent failure of crops.
426 The ryots have been obliged to borrow and this is very well evidenced by the amount of rural indebtedness. No remission is

31: Slater S-5 (1916-1917) 1918 AW1 India
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very close to the human inmates. Rubbish and cow-dung are stored up in front of the houses, while in rainy seasons the whole becomes a stagnant pool of water, rubbish and cow-dung. 511 356

The houses of the Pariahs are filled with an awful smell of skins, bones and putrid flesh. The insufficiency of food that they suffer from tempts them to fill their bellies with toddy and other stimulants that ultimately ruin their health.

The Sudras are perfectly temperate and simple in habits and food. The "twice-born" castes are bound to marry their girls before twelve. The lower castes are not bound to do so. But the Sudras and lower castes actually marry their girls at a very early age, both to satisfy the anxiety of elders and for fear they may not have the money afterwards. I know a case in which a girl two months old was married to a boy of two years, the boy dying a year later of cholera. They maintain strict widowhood like the Brahmans. There is no purdah. 582

The villagers bathe and wash clothes and also wash their cattle in the same tank as that used for drinking. 515

Education.—There is one school; its accommodation and equipment being a rented house, an atlas, a globe, text books, some pictures of common objects, civics primers, dumb-bells, a black board, a desk, benches for boys to sit upon. 871

Elementary education is given up to the fourth standard, in the vernacular, in history, arithmetic, geography, civics, etc. This education is most unpractical and incomplete and ill-suited to the villagers, who do not proceed to college classes. It does not enable them to read good books in Telugu or to learn even the elementary principles of sanitation. They are never made to feel that they are citizens of a world, or an empire, or a province, outside the narrow bounds of their village.

Attendance—

	Boys.	Girls.
1913	19	4
1914	9	3
1915	45	12
1916	54	8
1917	48	6

About 30 per cent of the adults can read the vernacular; two persons can read and talk English. There is a noted musician in the village but no other pandit. Not less than 25 or 30 per cent of those who have passed through the school have lost their capacity to write or cipher after leaving. One boy has proceeded to the Mechanical Engineering course in the Victoria Technical Institute, Bombay; another to the Arts course in the Madras University. [191]

There are 90 to 100 books, of which 70 are owned by Brahmans, made up of novels, dramas, puranas, the Mahabharata and stories. Among the Sudras, a development of literary taste, though in a very small degree, is perceptible. There are many devotional songs and lives of Telugu saints, while stories of the epics rendered into songs and recited by "Bhagavathars" are very frequent. The latest innovation is the introduction of dramas. Novels are still a rarity, as well as histories. No newspaper comes to the village. 538

The village has no temple except that of the village goddess. Her festival is celebrated with much slaughter of cattle and goats given by their owners whenever there is an outbreak of cholera or small-pox; or, failing these, once in four or five years. The cost is 796

31: Slater S-5 (1916-1917) 1918 AWI India
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Ta 691 consent. The case was decided in the High Court in favour of the plaintiff. A similar dispute is in progress now.

Ta 556 About half of the Brahmans are well-to-do. Most of them have no children. They adopt children. The wealth of the father and of the adoptive father goes to the son. Thus the properties of two persons go to one. Being well-to-do, they do not engage in work; but spent their time in idleness and gossip. Some engage in money-lending at usurious interest.

POTHAVARAM, RAZOLE TALUK, GODAVARI DISTRICT.

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Te 162 *Population.*—Brahmans, 8 families, 53 individuals; Sudras, 191 families, 948 individuals; Muhammadans, 5 families, 28 individuals. Birth-rate 44 per thousand; death-rate 35 per thousand.

Te 423 "The Brahmans used to monopolize the land till recently and cultivate it through non-Brahman (Pariah) servants. But being far away from their land their property was not safe with the uneducated Pariahs. A sect of non-Brahmans called Kapus are now buying lands through their economy and industry and low standard of life. The Brahman having to maintain a high standard is slowly incurring debts. There is a chance of the non-Brahman Kapu sect in the village gaining the lands if they maintain their low standard of life and economical and industrious habits. Te [793] While the non-Brahman always remains in the field or garden the Brahman stays for a major part of the day in the main village as he has to perform his daily religious ceremonies and social functions. The Brahman cannot live in such an isolation as the non-Brahmans. He cannot do hand labour and his supervision is inefficient.

Te 454 "People buy land as a secure form of investment. The educated classes after saving money buy lands with it though they never cultivate it. It is the only form of secure investment with which they are familiar being ignorant of other safe investments. Moreover, land investment pays a man better and gives him some Te 167 status among his neighbours. The emigration from this village is slow. Some are leaving for neighbouring towns for their sons' 871 education while a few are emigrating to Burma for labour. The former rarely return except during vacations while the latter return after four or five years. This emigration once started catches fire, education is simply being undergone for appointments, there being a sort of respect and awe attached to this sort of life. Every average villager now eagerly wants to educate his son in spite of heavy debts and great inconveniences. Economically it is a loss though intellectually it may be a gain. Socially it is removing some of the superstitions of the villagers. The mixing with the educated villagers is removing many deep-rooted superstitions. The emigration to Burma of coolies is to a small extent an economic gain; but at the expense of family life and social intercourse. The husband has to part from his wife and friends for a very long time. He does not even become intellectually advanced and his earnings are spent on drink."